Then they climbed up the ropes. On one rope mayhap twenty climbed, like a cluster hanging upon it. Not all reached the point; only some reached the top. The one who led grasped the *xocotl* image, which was made only of a dough of amaranth seeds. He took all—its shield, arrow, dart, and dart-thrower.

And the amaranth seed dough [*tzoalez*] he scattered down so that they fell to the ground upon those [who watched]. All who stood below looked up. When the amaranth seed dough fell, all stretched forth their hands and shouted as if there were a fight. Some took its head ornaments of amaranth seed dough, which he also scattered upon them. They were carried off by those below.

And when this was done, then he who had captured the *xocotl* [image] came down. When he descended and reached the ground, then they seized him; the old men [of the temple] took him up to the place of sacrifice and offered him gifts. And all thereupon pulled upon the ropes, exerting themselves greatly, verily destroying the work. And the *xocotl* then fell to the ground, raising a cloud of dust, breaking into pieces. Into three or four sections it quickly broke apart.

Upon this, all then went; all was quiet and left clear. And then they accompanied the captor of the *xocotl* to his house, and arrayed him in a brown striped cloak edged with a feathered border.

And if one were a captor [of the *xocotl*], he might well thus array himself, wrapping about him [such a cloak]; none might therefore dispute him [the right]. But if one were not [such a] captor, he might only keep one in his care. And mayhap he might sell it when he was poor or sick.

And thus they accompanied him to his house; two old priests went carrying him, taking him by the arms. Behind came the priests, blowing horns for him as they went, sounding shell trumpets for him. And he bore upon his back his shield. And when they left him, then they returned [to the temple].

Thus in truth ended here, [thus] concluded, the feast day.

njman ie ic tlecoa in mecatitech: in ce mecatl, aço cen tecpantli in jtech tleco, iuhqujn tlapipilcac: amo mochintin in vmpanvetzi, çan quezquintin in vmpanvetzi, in aqujn iacatiuh, vel ichoatl caci in xocotl ixiptla, çan tzoalli: muchi qujcujlia in jchimal, in jmjuh tlaoaçomalli, yoan yiatlauh. [796] [48]

Auh in tzoalli, vmpa qujoaltetepeoa, tepan qujoalcecẽmana, muchi tlacatl, onacopatlachia in tlatzintlan manj, in jquac oalhuetzi tzoalli muchi tlacatl maçoa, iuhqujn ipan nemjmjctilo, iuhquj tlatlacaoaca: no cequintin conaci, in jtzõcoiol in tzoalli, no tepã qujoalcecẽmana, namoielo in tlatzintlan.

Auh in ie iuhquj njmã: njman ie ic oaltemo, in xocomanj: in oaltemoc, in otlaltitechacico: njmã ie ic conana: in tlacacouhcan, vmpa qujtlecavia in vevetque, vmpa qujtlauhtia: auh in jxqujch, tlacatl, nimã ie ic qujtilinja in mecatl, vel netilinjlo, vel ontlamj in tlapaliviztli: auh in xocotl, njmã ic vetzi tlalpã, tlalipotoctivetzi, popoztectivetzi, aço encan, anoço nauhcan qujztivetzi. [431]

In ie iuhquj, njmã ie ic viviloa, cactivetzi, cactimomana: auh çatepã, concaoa in jchan in xocomanj, ic cuapana camopalli in tilmatli, tenjvivavanquj. [297]

Auh intla tlamanj, vel qujmoquentiz, vel qujmolpilitinemjz, aiac ic qujtlaxoviliz: auh intlacamo tlamanj, çan qujmotlatiliz, çan ipiel icx: auh anoço qujmonamaqujliz, in jquac ie motolinja in jcocoian.

Auh injc cõcaoa ichan: caantivi, qujtzicitzqujtivi yiacolpã; in quaquacujlti: vmentin, icãpa mantivi tlamacazque, qujtlapichlilitivi: ichoatl in teccitli qujpichlilitivi: yoã qujmamatiuh in jchimal. Auh in ocõcaoato, mec oalmocuepa: [534]

ic vel oncan contzonquiça, õtlamj in jlhujtl.

only misery, poverty, vanity, misfortune, and a life of woe.[4]

And if one were born at that time he was looked upon with fear; he was shunned. And if he were a man, they named him Nemoń, Nentlacatl, Nenquizqui. Nowhere was he counted; he was not a man. And if it were a woman, [they named her] Nenciuatl.

And when [these days came], nothing was done; the palaces and courts were empty; no suits were judged. All stayed at home. None swept with brooms; they only fanned [the dust] with a fan, or a turkey quill, or with the wing of a bird; or they beat and cleaned with a cloak.

And no one might then quarrel; [for] this was strongly forbidden to people; it was severely forbidden to them. They were charged that none might wrangle. Neither might one sleep during the day. [If so,] it was said: "[So] shalt thou always."

Nor should anyone fall, or trip, or stumble. All walked softly. And to one who stumbled, they said: "Thou hast the Nemontemi; so shalt thou be. Be thou careful."

And whosoever then took sick and was ill, [of him] everyone said: "He hath sickened. Never more will he rise; no more may he have hope. That he will recover there is no hope." No longer had they hope for him.

And if one yet escaped [death], neither would any pay heed to him nor speak to him. It was said: "For it is only that he by whose grace we live hath acted and determined of his own will."

None, therefore, were comforted nor moved. His kin forgot him and laid him on the ground. No more might he be able to leave, to some degree get up [again], and take nourishment. For the setting in of the Nemontemi was terrifying.

For he had no day sign; he had no name; wherefore no one might, in truth, practice medicine and heal one, nor read the meaning of the days. For verily the days were not numbered; they had no count in all these four days.

linjlixtli, nenquizcaiotl, nenquiçaliztli, ßoneoatinemjlixtli.

Auh in aquin vncan tlacatia, cenca tlamauhcaitililoia, tlatẽmachililoia: auh intla oquỵchtli quỵtocaiotiaia Nemõ, nentlacatl, nenquizquj, acan ompouhquj acã, ompovi nenoquỵch. Auh intla cioatl: Nencioatl.

Auh in jquac y, atle aioaia, çan cactimãca in tecpan inteccali, amo tecutlatoloia, çan calonooaia; aiac tlachpanaia, ochpaoaztica: çan tlaiecapeviloia, ecaceoaztica, anoço totolmamaztica, totolaavitztica, anoço tlavivitequja, tlapopovaia tilmatica:

yoan aiac vel vncan maoaia, cenca tetlacaoaltiloia, cẽca tetlaquauhnaoatiloia, tetepitznaoatiloia, tecocoltiloia injc aiac maoaz: ano ac cemjlhujcochia: vncan teilhujloia. Centicujx:

ano ac vel motlavitequja, moticujnjaia, motepotlamjaia; nematca, nenemoaia: auh in aquin motepotlamjaia: quỵlhujaia. Otimonemovi, ocentiçcujc, ma ximjmati.

Auh in aquin ipan y, cocoliztli quỵcuja mococoaia: muchi tlacatl quitoaia, Concocolizcuj, aocmo quiçaz. aocmo motemachiz, in aço patiz, aocmo teumeiolloti, aocmo itech ca netemachilli:

auh intla aca oc maquiça, aoc ac itlamatian aoc ac itlatoaian: mjtoa. Ca ça oscnotlama, in jpalnemoanj, ça oquỵmonomavili, oquỵmeoculili:

aocmo iuh catca teiollo, ca oica netlapaloloc, neellaquaoaloc, oquỵxcauhque injoaiolque, ca oiquitecaque: aocmo iuhcan quỵmoaiã inon oquẽreltitin, meoatiquetz, inon oihiio quỵcuỵc, ca temauhti in jpan opeuh ilhuỵtl Nemõtemj:

ca atle itonal, ca atle itoca: ipampa aiac vel vncã ticitoca, tepatiz, tetlapovia: ca nel amo vmpouhquj, atle ipoaallo in jzquỵlhujtl navilhujtl.

4. The Tovar Calendar (Kubler and Gibson, op. cit., p. 36) adds that people did not gather at the temples, and that the priests performed no sacrifices nor other ceremonies save.

Tenth Chapter, in which is told how the rulers took their pleasure.

Injc matlactli capitulo, ipan mjtoa injc meellel-quixtinia tlatoque. 643

When the ruler went forth, in his hand rested his reed stalk which he went moving in rhythm with his words. His chamberlains and his elders went before him; on both sides, on either hand, they proceeded as they went clearing the way for him. None might cross in front of him; none might come forth before him; none might look up at him; none might come face to face with him.

In jcoac quiça tlatoanj, imac onotiuh, iacapitzac, injc mapilotiuh, injc matlatotiuh qujiacana in jte-chiuhcaoan, in jtaoan, necoc vmac in mantiuj, in quitlapeujlitiuj: aiac vel quiiacaujltequj, aiac uel ix-pan quiça, aiac vel acopa quitta, aiac uel quixne-panoa, [481] 643 644

He sang; songs were learned; chants were intoned. They told him proverbs and pleasantries to pass the time.

cujca, mocujcamachtia, cujcacheoua, quitlatla-quechilia, quiçaçanjlhuja, [521]

They played ball. There were his ball-catchers and his ball-players. They wagered [in this game] all [manner of] costly goods—gold, golden necklaces, green stone, fine turquoise, slaves, precious capes, valuable breech clouts, cultivated fields, houses, leather leg bands, gold bracelets, arm bands of quetzal feathers, duck feather capes, bales of cacao—[these] were wagered there in the game called *tlachtli*.

vllama, vncatca imolpixcaoa, ioan inmolancaoan, quitlanjtoa in jxquich tlaçotli in teucujtlatl, in teo-cujtlacozcatl, in chalchiujtl, in teuxiujtl, in tlaçotli, in tlaçotilmatli, in tlaçomaxtlatl, in mjlli, in callj, cotzcheoatl, teucujtlamatemecatl, quetzalmachoncotl, xomoiujtilmatli, cacaoapetlatl in vncan netlanjoa, itoca tlachtli: [525 526] [301 576 314]

On the two sides, on either hand, it was limited by walls, very well made, in that the walls and floor were smoothed. And there, in the very center of the ball court, was a line, drawn upon the ground. And on the walls were two stone, ball court rings. He who played caused [the ball] to enter there; he caused it to go in. Then he won all the costly goods, and he won everything from all who watched there in the ball court. His equipment was the rubber ball, the leather gloves, girdles, and leather hip guards.

necocampa imac tlatepantectli, cenca tlaiecchiuhtli injc xipetztic in tlachmatl, ioan in tlalmantli: auh in vncan vel inepantla tlachtli, onoca tlecotl tlaxotlalli in tlalli, auh in jtech tlachmatl, vntetl in tlachtemalacatl manca, in aquin ollimanj vncan tlacalaquja, vncan quicalaquja olli: njman ic quitlanj in jxquich tlaçotli tlatquitl, auh muchintin quintlanj, in jxquichtin tetlatlattaque, in vncan tlachco: itlaujcallo in olli, maiecatl, nelpilonj, queçeoatl. 345 526

Patolli was played with large beans—four large beans with holes bored into the surfaces. The game was won when from their hands they scattered the four beans on a mat painted in widely spaced black [lines], with which the *patolli* mat was designed. There went to be added the counters—twelve [of them], six the property of each, the counters of each of the contenders. He who won in playing *patolli*,

Patoa ica aiecotli, vevej etl nauhtetl in tlaixcoionjlli injc motlanj immatica in quichaioa in nauhtetl etl, quicujloa ce petlatl, tlilica, papatlactic in tlilli, injc mjcujloa patolpetlatl, in vncan mopouhtiuh tlapoal-tetl matlactetl omome chichiquacentetl imaxca intla-poaltreuh icecemme in jxnamjquj in motlanj in patoa, quitlanjlia in jxquich tlaçotli, coztic teucujtlacozcatl, chalchiujtl, teuxiujtl, matzopetztli ipan ca chalchiujtl 524 524 525

1. Thpatl: the corresponding Spanish has dados (dices). See also below, description of patolli.

-29-

727 And all who lived in boats and [in houses] on
481 poles, and those at Tolmayecan,[6] went into the
water. On some, the water reached to the stomach;
some, to the chest; and on some it reached to the
neck. And some were all submerged, there in the
deeps. Little children were carried on the backs [of
their elders]; cries of weeping arose. Some went
on happy and rejoicing as they traveled crowding
on the road. And those who owned boats, all the
boatmen, left by night, and even [continued to]
leave all day. It was as if they pushed and crowded
one another as they set out.

727 And everywhere the Spaniards were seizing and
robbing the people. They sought gold; as nothing
did they value the green stone, quetzal feathers, and
turquoise. [The gold] was everywhere in the bosoms
or in the skirts of the wretched women. And as
for the men, it was everywhere in their breech clouts
and in their mouths.

And [the Spaniards] seized and set apart the
pretty women — those of light bodies, the fair[-skin-
ned] ones.[7] And some women, when they were [to
be] assaulted, covered their faces with mud and put
on old, mended skirts and rags for their shifts. They
put all rags on themselves.

And also some men were singled out — those who
were strong, grown to manhood, and next the young
boys, of whom they would make messengers, who
would be their servants, and who were known as
their runners. And on some they burned [brand
marks] on their cheeks; on some they put paint on
their cheeks; on some they put paint on their lips.

And when the shield was laid down, when we
gave way, it was the year count Three House and
the day count was One Serpent.

728 And when Quauhtemoc went to deliver himself
up, they then took him, after nightfall, to Acachi-
nanco. And on the morrow, when already a little
sun shone, once more the Spaniards, a good many
of them, came forth likewise to put an end [to
the fray] — girt for war, [in] iron corselets and iron
helmets, but not with their iron swords nor their
shields. They all only pressed white linen cloths
against their noses as they passed by; [for] the dead
sickened them; they already smelled foul and stank.

Auh in jxquich acaltica onoca yoan in tlapechco
catca, yoan in tolmaiecan çan atlan in iaque: in aca
ixillan acitiuh in atl, in aca ielchiquipan, in aca
iquechtlan acitiuh: auh in aca vel polaquj, in vncan
vecatlan: in pipiltzitzinti temamamalo, tlachoquiz-
tleoa: cequjnti mopapaquiltitivi, maavieltitivi: in
oconnepanoto vtli Auh in acaleque, in jxquich acale
ça ioaltica in quiz, yoã tel cemjlhujtl in quizque
iuhquin moquequeztivi injc vi.

Auh in jxquican antica tetlatlaçaltiaia in Espa-
ñoles in teucujtlatl quitemoa amo tle ipan quitta,
in chalchivitl, in quetzalli yoan in xivitl: novian
nemja in inxilla in incuetitlan, in cioatzitzinti. Auh
in toquichtin novian nemj in imaxtlatitlan, yoan in
incamac

yoan quimanaia, quinpepenaia in Cioa in chipa-
vaque, in Cuztic innacaio in cuztique. Auh in ce-
quintin cioa injc motetlaçaltiaia, mjçoquivique, yoan
tatapatli in quimocuetiq tzotzomatli in quimovipilti-
que, çan moch tzotzomatli in intech quitlalique.

Auh no cequintin pepenaloque in toquichtin ie-
hoantin in chicaoaque in iniolloco oquichtin yoã in
quin telpupuchtotonti in quintitlanjzque, in intitlan-
van iezque, in moteneoa intlamacazcaoan: cequintin
njñã quincamatlatiq cequintin quincamaicujloque:
cequintin quintenjcujloque.

Auh in omomã chimalli: injc tixitinque, in xiuh-
tonalli ei calli. Auh in cemjlhujtlapoalli ce coatl:

Auh in jquac in ōmotemacato in Quauhtemoctzin:
njmã quivicaque in acachinanco in ie ioa. Auh in
jmuztlaioc in ie achiton tonatiuh, ie no ceppa val-
laque in Españoles: vel mjequintin, no çan iuh
tlantivitze, in moiauchichiuhtivitze, tepuzvipilli, in
tepuzquacalalatli: auh aoc tle in intepuzmaquauh,
yoan aoc tle in inchimal, ça muchintin valmoiacapa-
chotiaque intac canaoac ica quintlaieltiaia in mjmjc-
que in ie iyaia, in ie potonj:

6. Cano, *op. cit.*, mentions Tolmayecac (Tolmayecan?) as probably the same as Ayauco.

7. Literally, of yellow bodies, the yellow ones.